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. . . . . qui fulmine claro
Omnia per sonitus (personitans?) arcet terram, mare, coelum.

Arcet enim in *arces* tacito mutasse videtur Merula, quia his verbis Iovem *appellari* voluit, sicut etiam in illo fragmento, quod huic de quo agimus proxime praeposuit, pro Macrobii (Satt. VI, 1) scriptura *versat* scripsit *versas*.

I. Bernays.

Nachträge.

Zu S. 348.

Mit dem Ausdruck ἀποβώμιος θυσία würde sich passend verbinden lassen die sprichwörtliche Redensart „ἄκαπνα θύουσιν ἀοιδοί“, worüber außer Schneidewin zu Eust. prooem. comm. Pindar. p. 23. Anm. 7. zu vergleichen ist Eust. Opusc. p. 355, 80: ὅσοι δὴ ἄνανδα (zu lesen ἄκαπνα) κατὰ τοὺς ἀοιδοὺς θύουσιν.

Zu S. 432.

Daß bei Moschopulus Opusc. p. 75. Androkydes herzustellen (den auch Clemens Alex. und Georgid. in Boiss. Anecd. I. p. 113. erwähnen), stand längst fest aus Walz Rhet. VIII. p. 734. Als Entschädigung diene dafür Ptolemäus Hephäst. in Photius Bibl. (Westerm. Mythogr. p. 195, 3.): Δημοκύδης δὲ Πυθαγόραν φησὶ καταγράψαντα πάντας τοὺς ἀριθμοὺς τῷ γ στοιχείῳ κληθῆναι. Daß hier statt Δημοκύδης zu lesen ist Ἀνδροκύδης, ist meines Wissens neu.

Zu S. 462.

Der Genitiv Ποσειδῶ (Aristias bei Herod. μον. λέξ. p. 10, 19.) läßt sich vielleicht einigermaßen stützen durch die Analogie von Τυφῶ neben Τυφῶνος.

Zu S. 463.

In dem Bruchstück des Jon (Ath. III, p. 91. D. Zenob. V, 68. Cram. An. Par. III, p. 387) ist für ἀλλ' ἔν τε χέρσῳ vermuthlich zu emendiren ἀλλ' ἔν γε κύρσω.

A. Nauck.

Bonn, gedruckt bei Carl Georgi.